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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT IS COMING?

"Do you expect," says an anxious inquirer, "to revolutionize society and turn the whole world into Communities?" Incredulous and disturbed friend, society is revolutionizing itself. We are only at the head of the column of progress. All great and good things now-a-days are done by organized companies. That is the steady tendency of the times. Family business will be reached and revolutionized by this tendency last because it is the most delicate, and the most difficult to be handled. But its time is coming—indeed it has already come. Hotels and boarding-houses and watering-places, are approximations to Communities, and the thousand advantages they have over little families are steadily making their impressions on the minds and tastes of the most civilized part of mankind. We expect that what has been done for traveling will be done for social life. Forty years ago the very largest vehicle was a six-horse coach, and ten miles an hour its highest speed. Nearly all traveling was done in the "one-horse shay." Now on all important routes we see cars carrying hundreds, and trains carrying thousands, sweeping along at twenty or thirty miles an hour. A similar change surely awaits society. But there need be no alarm. The "one-horse shay" is not abolished even in these days of railroads. The great thoroughfares are occupied by steam-driven communes on wheels, but the "rural districts" are still full of small teams. So we expect that only the most civilized part of society will take the form of Communism at first. There is room for the old and the new. The new will not persecute the old; and we trust, after a little jostling, the old will not persecute the new. All shades and degrees of civilization, from that of the Hottentot to that of the Yankee, have to live in the same world and get along together. We trust that even the civilization of the Pentecostal spirit will find place in the train—yea, at the head of it; for there it belongs. Already every religious neighborhood is gathered into a rudimentary organization called a church, which only needs a little more real devotion to the spirit of heaven, to become a Community, and have the hundred-fold blessing of a Pentecostal family.

FOURIER'S PROPHECY.

ALBERT BRISBANE, in the introduction to his translation of Fourier's "Social Organization," mentions as a remarkable fact, indicating "the original and innovating character of Fourier's mind, that seventy years ago, amid the preoccupation of war and military politics, he foresaw and described with accuracy the future formation of vast joint-stock companies, destined to monopolize and control all branches of industry, commerce and finance, and establish what he termed an industrial and commercial feudalism—a feudalism that would control society by the power of capital, as did the old baronial or military feudalism by the power of the sword, and as despotically." We quote the words of Fourier as translated by Brisbane:

"Among the influences tending to restrict man's industrial rights, I will mention the formation of privileged corporations, which, monopolizing a given branch of industry, arbitrarily close the doors of labor against whosoever they please. These corporations will become dangerous, and lead to new convulsions, on being extended to the whole industrial and commercial system. This event is not far distant, and it will be brought about all the more easily, as it is not apprehended. The greatest evils have often sprung from imperceptible germs, as for instance Jacobinism; and if our civilization has engendered this and so many other calamities, may it not engender others which we do not now foresee? The most imminent of these is the birth of a commercial feudalism, or the monopoly of commerce and industry by large joint-stock companies, leagued together for the purpose of usurping and controlling all branches of industrial operations. Extremes meet, and the greater the extent to which anarchical competition is carried the nearer is the approach to *universal monopoly*, which is the opposite excess. Circumstances are tending toward the organization of the commercial and industrial classes into federal companies or affiliated monopolies, which, speaking in conjunction with the great landed interest, will reduce the middle and laboring classes to a state of commercial vassalage, and by the influence of combined action become the masters of the productive industry of entire nations. The small operators will be reduced to the position of mere agents, working for the mercantile coalition. We shall then see the reëpearance of feudalism in an inverse order, founded on mercantile leagues, and answering to the baronial leagues of the middle ages. Every thing is concurring to produce this result. The spirit of commercial speculation and financial monopoly has extended to all classes. Public opinion prostrates itself before the bankers and financiers who share authority with the Governments, and devise every day new means for the monopoly and control of industry. We are marching with rapid strides toward a commercial feudalism, and to the fourth phase of our civilization. The economists, accustomed to reverence every thing which comes in the name and under the sanction of commerce, will see this new order spring up without alarm, and will consecrate their servile pens to the celebration of its praises. Its *début* will be one of brilliant promise, but the result will be an industrial inquisition, subordinating the whole people to the interests of the affiliated monopolists."

We agree with Brisbane in calling this a remarkable prediction, but do not share his gloomy apprehensions as evinced in the following words:

"To-day advanced thinkers on social questions are beginning to see the conquest of the industrial and commercial worlds by the power of associated capital; to-day the new feudalism has more than half entangled society in its meshes, and its complete establishment stares us in the face."

Even though clouds as dark and threatening as Brisbane depicts are hovering over us we yet discern the bow of promise. We see that combinations of capital are teaching men the great power and advantages of unity, and by the inevitable force of analogy driving them into Association. This is the grand secret of the wide-spread interest in Socialism at the present time. People are compelled to acknowledge the wonderful results which flow from combination. Every successful firm and business corporation is an example telling men to agree and combine, if they would enjoy life's blessings. The incentives to Association and Communism—

the social conditions which "advanced thinkers on social questions" are so earnestly seeking—are multiplying in proportion to the successes of the corporative principle; and instead of bewailing them as Jeremiah bewailed the calamities that were to befall the Jewish nation, let us rather rejoice that they are evolving the great principles of agreement and Association.

MEANING OF SECTARIANISM.

UNALLOYED evil is almost as rare a thing in this world as unalloyed good. The two principles are generally found side by side like the tares and the wheat in the parable; and the wise man will look carefully for good in any institution—inquire its object and uses—before condemning it *in toto*.

For example, it is common for a large class of persons to denounce sectarianism as an unmitigated evil; and the most atrocious things may be justly laid to its charge. It has caused strife, division, and war, upon the small and large scale, for thousands of years. Its victims may be counted by the million. It puts upon the people great and unnecessary burdens. Hundreds of thousands of churches in our own land would be rendered utterly useless could sectarianism be abolished and the worshipers come together in unity and love. But declaim against it as much as we please, here it is, a mighty world-wide institution; and what is its significance of good? What part does it play in the great programme of the supreme and beneficent intelligence controlling and shaping the world's history? Study it attentively, and see if it is not an expression of the almost infinite desire possessing human hearts for agreement. We think it is, and that with all its evils it is doing a great and good work. It is drilling men in unity—compelling them to cling together and work together, and hold to their common beliefs. Who does not see that it is best for the world that it is so?—that people don't readily break up their organizations and give up their ideas and beliefs, but adhere to them with a death-like grasp, refusing to accept new views until they are absolutely proved to be true? There would be a wretched chaotic condition of things if it were otherwise. Every thing would be unsettled. Evidently, in the present transition state, while men are unprepared for the final comprehensive organization, it is better that they hover around their small centers—that they practice unity and agreement even in very limited and imperfect ways—than that they ignore these principles in their zeal to escape sectarianism. We are persuaded that religious people, with all their narrow-mindedness and bigotry, have something far more valuable than the class who have no well-settled beliefs. Habits of organization and agreement and belief are favorable to happiness, and of great practical value in the conduct of life, and will prove of inestimable importance in the establishment of the final and universal kingdom of unity.

Especially should those who desire the spread of successful Communities appreciate the drill in agreement which mankind are getting through the various religious and sectarian organizations; for without a strong power of agreement successful Communities can not be established. The Churches and all other organizations that are cultivating this principle, are doing preparatory work that is indispensable to the general success of Communism.

Opposition to sectarianism justifies itself on the ground of love of the truth. Persons fight the churches and sects because they are so slow to discover and receive new truth; but even this may be traced to their love of agreement—their extreme aversion to any thing which may create strife and division. This aversion may be carried altogether too far; but for all that we must recognize this principle of agreement as of exceeding value, as well as the love of the truth, and refuse to undervalue either because we have a very high appreciation of the other. They will ultimately be brought into perfect harmony with each other.

THE CLAIMS OF LABOR IN THE CO-OPERATIVE SYSTEM.

A PARAGRAPH in the *Co-operative News* announces that the Ouseburn Engine Works in Newcastle-upon-Tyne have been purchased by the Wholesale and a number of retail co-operative societies, and will in future be worked upon what are styled "federative principles."

The Ouseburn Works are large engineering workshops, producing chiefly marine engines for ocean-going steamers. They are capable of employing, I believe, about six hundred skilled mechanics, laborers, and youths. By purchasing these works, through the Wholesale Co-operative Society, we who constitute that society, have become employers of labor to a further important extent. We have become, too, producers of an article exclusively for the outside public, there being no co-operative market for marine engines. We have, therefore, acquired exactly the position of the old capitalist employers, whose interest it was to screw all they could out of their customers on the one side, and out of their work people on the other. What do the directors of our leading societies propose to do under these circumstances? I suppose the world cannot long be kept ignorant of the fact that they are advising the capital-investing co-operative societies to do exactly as investing capitalists have been in the habit of doing from time immemorial—to pocket for themselves all they can get out of these works, leaving workpeople and customers to protect themselves by trade-unions, sharp bartering, and such other means as they can. This is what is magnificently called the application of "federative principles" to the co-operative movement. There is a mighty power in phrases, but they do not often succeed long in cloaking palpable selfishness. The outer public in swelling our store dividends will quickly appreciate the real value of "federative principles."

When a community finds itself drifting into a false position there is only one true course to adopt—to go straight back to first principles. Now is the supreme moment for us, as co-operators, to reconsider the basis of our movement, and ask what are its true objects, and the true means for attaining those objects.

The early founders of co-operation were unanimous in agreeing that the object of the movement was the formation of character—good, great, and truly noble character. They realized vividly that the dependent condition of the masses is due to the want of capacity, knowledge, and power in themselves. They echoed everywhere amongst the people the words which Shakespeare puts into the mouth of Cassius—

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

Accordingly all their proposed societies, whether of consumption, production, exchange, banking, or recreation, were founded upon plans devised to bring out the best faculties of all interested in their success. Co-partnership for all; equal democratic voting power for all; frequent meetings open to all; the best means adopted by free and liberal communities to induce people to think and act in regard to their own government; all were bettered in our co-operative organizations.

Thus our societies, up to now, have been everywhere schools of capacity, and have produced men fit for any enterprise. This has been as true in our productive operations as in our distributive stores. Those who have visited the Wolverhampton plate locksmiths, or the Hebdon Bridge fustian manufacturers, will have recognized the moral and mental superiority of the shareholding workers, the fellowship among them born of working together, the statesman-like qualities of the leaders, the manly, independent, yet disciplined, tone of the many. Indeed, the greater difficulties which have had to be overcome by the few successful productive societies, seem to have produced the higher average type of character from the most unpromising raw material.

Our co-operative prosperity has steadily followed our growth in brain power. This is the experience of almost all communities. What is called material wealth is not a cause of anything—it is only a result. There is only one true source of wealth—man himself. England had all the minerals she now possesses while her people were clothed in the manner described by the witty American—wearing only their native smiles. It is notorious that Peru to-day contains every kind of precious mineral and metal wealth in boundless profusion, besides her marvelous stores of guano and other natural fertilizers. Yet she is nick-named "penniless Peru" on every exchange in Europe.

Wealth, then, is not raw material, it is hoarded labor. Every thing around us is capable of being made into something of inestimable value by human skill. Given the brains of a Charles Dickens, or a Thomas Hughes, and all the material wanted is a scrap of paper, a pen, and some ink. With these can be produced mental pictures, for which millions of men in all parts of the world will eagerly give the work of their hands. It is so with the skill of the artist, whether he works on canvas, on calico, or on cloth. It is so with the skill of the mechanic, whether he produces goods from dull iron or clay, or from the trees that grow. Russia had boundless tracts of virgin soil teeming with fertility while America was a penal settlement for Europe. To-day, the educated and self-governed Yankee hunts Russia out of the corn markets of the world with a reaping-machine.

If we still mean to make our co-operative movement the means of raising our work people to comfort and affluence, we must fully realize the measure of the value of a man. He is worth more than the handsomest balance at our bankers. You may make money in your joint-stock mills and your so-called "federative" workshops, just as money is made outside the co-operative movement. In so doing you will add to the wealth of those who already possess the capital, and you will leave the workers in your factories just what they were and

where they were. But if you desire something more than money-making, you can not stop short of raising the laborer everywhere to be a partner with capital. I advocate this principle without restriction of any kind, and I advocate it in opposition to every theory however specious. Wherever a man has work to do for us—in wholesale warehouse or retail store, in mill or in workshop—he should have such a prospect of partnership profit on his labor as will bring out his highest efforts and make him put heart and mind into his work. This is the highest of educational influences. Nor would the societies lose by it. * * * * *

Let me here clearly point out the difference between the three theories which are now struggling for recognition in the co-operative movement.

The *first*, which I am here advocating, is the original idea of the devoted founders of our movement. It proposes that wherever capital meets labor in production they shall work in partnership, both as regards management and division of profits. This plan was born of the same comprehensive foresight which planned the partnership between capitalist and customer in our trading stores.

The *second* plan proposes to exclude the workers everywhere from partnership in profits or in management, but to make them the wage-paid laborers in "federal" workshops established by the bands of working-men who now own the stores. This plan was born of a philosophic taste for system making, and has been largely adopted in consequence of a modern necessity for reconciling the profession of co-operation with the practice of its opposite principle. "Federalism" pays the same homage to co-operation which it is said hypocrisy pays to virtue. It imitates the style, and name, and manner, while withholding the realities.

The *third* plan is the one practiced by the joint-stock devotees whose Mecca is Oldham. They say in effect to co-operators, "Use the mutual movement as a ladder, to be kicked away after it has served your turn. While you are a poor customer use the store which limits your colleagues to 5 per cent. gain upon their capital. When you have accumulated some capital for yourself, draw it out and make 10 or 20 per cent. if you can out of any work-people you can employ in your mill, or any customers to whom you can sell your cotton yarn."

"A merciful providence fashioned us hollow,
On purpose that we might our principles swallow."

There is no need to put the laborer in conflict with the capitalists or the consumer. Our work, as co-operators, is to harmonize these factors of wealth. Let your workshops be societies as closely connected with your stores as possible, the Wholesale being the link. Make your workers members of their workshop societies, with representation at the Wholesale meetings in proportion to their members. Let capital take its five per cent. as now, and divide your surplus profits between wages and custom, or capital and labor and custom. Let the workshop be established chiefly to produce what the stores consume; and let the executive management be vested mainly in the experienced hands of the Wholesale. Do this, and I think you will have established a true federal system consistent with true co-operation. (Applause.)

The Chairman said he hoped the question would be well discussed. A more important one had never been brought before the conference—(hear, hear)—or any co-operative meeting that he remembered. He hoped the delegates would address themselves to the consideration of the subject in the most serious manner. All of them were much distressed by the failure of the Ouseburn Engine Works, which brought so much discredit upon the co-operative movement. No instance of failure had done more to enable opponents of co-operation to say, "It never can succeed. The simple machinery of co-operative stores may be carried out by the working men of this country, but when they come to attempt productive societies success is impossible." Here was a very great co-operative undertaking, which, as they remembered, all of them were very sanguine about when the Congress met at Newcastle three years ago, and which had come to a very sad end. Well, now it was going to be taken up again by co-operators, and it would be a very sad thing if, in taking it up again, and in endeavoring to make some compensation to the movement for the failure, co-operators should ignore the most important and characteristic principle of their creed. He sincerely trusted that the delegates would very distinctly express themselves as to what they thought of recognizing the right of labor in these very important works. (Hear.)

Mr. Clay (Gloucester) moved—"That this conference gives its best thanks to Mr. Greening for his paper on this question, and desires once more to express its unswerving adherence to the principle that labor has a right to share with capital and custom the profits arising both from distributive and productive co-operation." * * *

The motion was then put to the meeting, and unanimously adopted. * * * * *

The Chairman said it was quite clear that the southern co-operators were not going back with respect to their principles. He thought the course which had been taken was precisely the right one. (Hear, hear.) They themselves were, of course, partly responsible for what had been done by the Wholesale in the matter of the Ouseburn and other workshops connected with the great Wholesale Society. He hoped the delegates would set their faces distinctly against doing aught than rescinding the resolution that laborers are not to share in the profits of their labor, except by way of mere wages. (Hear, hear.) What they wanted was for co-operators to come to a clear understanding on the point. He concluded by expressing a hope "that this discussion will be the first step towards reversing that policy which has, to a certain extent, made its appearance among us, and the success of which would be the ruin of our great and noble cause."—*London Co-operative News*.

HOW UNITARY HOMES MAY BE ESTABLISHED.

*Industrial Home, Springfield, Vt.,
Oct. 16, 1876.*

EDITOR AMERICAN SOCIALIST:—I attempted in a former letter to give an outline of the kind of Home that the better class of our young people should be offered when they begin life for themselves, provided they will cheerfully live up to its requirements.

How to establish, permanently and successfully, the first pioneer and parent Home of this kind, is a question not easily answered, as it requires three things not often found combined in one individual, and not always found in an association of individuals, viz.: *money, brains, and courage*. These are indispensable, and should be combined with the desire to aid our fellow-men, and some experience to guide and direct in the management of business and the selection of the inmates admitted to the Home. With all these combined, the work could be done speedily and well. Now, as friends of progress who intend to do more than talk or write to promote this cause, let us look into the matter and see what will be required, where it can be found, and how obtained. This settled, let all who are inclined to aid in promoting the cause of Social progress firmly and highly resolve to unite, and, with one determined effort in which each contributes as much as he or she can, found and establish that primary institution or Home that shall improve and grow into the large and perfect organization whose branches will cover the land, offering such aid and opportunity to all who are willing to do right, as will enable them to escape the poverty, want, anxiety and harassing care that rob life of nearly all the happiness it should possess. What will be required to start our Home?

First, A suitable dwelling to accommodate one hundred working people comfortably, with the requisite furniture to do their cooking, washing, etc., in an economical manner, with land enough for gardens and to keep their teams, cows, poultry, etc.

Second, A manufacturing business at which all those not required to take care of the dwelling-house and land can be employed constantly, and earn the means of a livelihood. This business should be of a kind that requires skill and intelligence, so that the value of the time spent at work may be considerable when the business is learned, and so that it may furnish a satisfactory employment for the intelligent and educated class of persons that must be obtained for members of the Home.

This manufacturing business will require suitable buildings, tools, and machinery, and must be suitably organized with the proper proportion of skilled workmen, who understand the business. Even with competent foremen in each department, a competent book-keeper, and a superintendent to overlook the whole, only a small number of inexperienced workmen can be admitted at one time. Others can be admitted from time to time afterward, as those taken in at first acquire skill and experience. The same experience and organization will be required for the house. If we call together an inexperienced crowd, strangers to each other, without a knowledge of each other's capacity, and without organization, without any experience of life in a unitary home, we shall have confusion and waste from work being done wrong, from lack of skill, etc., that will bring great loss and annoyance, such as no one can realize except from actual experience.

Third, There must be secured for members of our family nearly or quite one hundred persons, as we can not afford to fit up our Home with all the conveniences that we shall require for a less number. These must be selected with great care. Most of them must be young, without children, as we can not make the saving from the wages earned, required to build up our institution, if we are burdened with the support of children in the outset, while we are poor. These hundred persons must be healthy, industrious, ambitious, able and willing to work faithfully and well, as labor will be our only source of income. They must be of a peaceable, quiet disposition, not selfish nor quarrelsome; willing to do right themselves, and to help others to do so. They must also be intelligent and fairly educated, free from superstition, willing to listen to reason and be governed by it. They should also be persons who have seen enough of real life to know when they are well off and be contented when they find themselves so. A part of them must understand the business in which they are to engage. All must be free from those bad habits and small vices, that are so injurious to society at large, and must be particularly free from extravagant tastes for fashionable dress. The business in which they engage must be the manufacturing of some staple articles for which there is

a constant and regular demand at living prices. This family should also manufacture for themselves all articles that they can produce to advantage, such as clothing of various kinds. They should make their own butter, and raise their supply of provisions, as this gives additional employment to their members and saves them all the profits made by middlemen.

All new members admitted to the family after the first primary organization is effected, should remain the first year on probation, living in the family and enjoying all its privileges, but having no voice in its management, and liable to be discharged at any time if they should develop such traits of character or such habits as would prove them to be undesirable members of the family.

These are some of the most essential requisites that experience in this work has proved to me, must be obtained in the outset. "A combination not easily got together," you will say. And I should admit it without a dissenting word; for I have been two years engaged in an effort to combine them, and have only been partly successful in securing what was needed to accomplish the purpose. Seventy-five thousand dollars of capital were wanted to start the enterprise. I succeeded in raising fifteen thousand. With that and the credit I had obtained, was furnished a dwelling, with suitable furniture to provide comfortably for sixty people, and a factory with machinery and stock sufficient to employ sixty hands. A new business was started, and the sixty members were organized and drilled in the business. Only about half the members admitted were fitted for such a home, and ought to have been sent away at once; but our small means and lack of strength prevented our doing this. We have thus far failed to make money, but have paid large cash wages to our members, and furnished them all with constant employment until recently. We still have forty of them employed, fifteen of whom are skilled mechanics. We have at present an abundance of work for them at remunerative prices. We shall have the dwellings, the furniture, the workshops, the machinery, considerable material, a team, some farm stock, and a partly perfected organization, with thirty persons who are as good material for founding such a Home as can be found any-where. There is a manufacturing establishment near us that the writer founded and managed for the first twelve years of its existence which employs one hundred hands. It is owned by a Stock-Company with a capital of one hundred thousand dollars, and is doing a moderately successful business. This could be rented, with its entire working capital, by paying the stockholders ten per cent. on their capital stock. This establishment, combined with ours, which is in a similar line, would furnish profitable employment for two hundred persons. Ten thousand dollars of additional capital, to supply materials and new furniture for the increased number of members that would be taken into the family, is all that would be required to complete such a Home as we have described and place it on a permanent paying basis, with what we have already here. The old, experienced hands in the manufacturing establishment leased would be retained for the present, putting in only such new members of our family from time to time as could be done without injury to the business, until all the workmen employed were members of the association and family. To accomplish this only ten thousand dollars are required, and for this sum the association could afford to pay interest at the rate of ten per cent. per annum, so long as they needed it, as the business never failed to pay 20 per cent. per annum while under my care. The addition of ten good substantial members to the family, acquainted with the arrangement and managing of large Homes would also be a valuable aid, as experience is an expensive school in which to learn the many things that we must know to succeed. Are there not among your readers some friends of our cause who desire such an opportunity as this presents to help inaugurate and build up a work like this in our midst, employing themselves and their capital in promoting the welfare of their fellow-men? If there are such, we should be pleased to have them join us in the work. It is an opportunity not likely to occur again. Nearly all that is required is already provided. If no one will help, we shall go on in the small way that our limited means will permit, and work out, in time, the problem that might and ought to be demonstrated at once.

Yours, JOEL A. H. ELLIS.

PHONOGRAPHY—WHAT IS IT?

EDITOR AMERICAN SOCIALIST:—Most people not familiar with the subject suppose that there is something mysterious, intricate and difficult of acquirement in the time- and labor-saving art of phonography. That, however, is an error. Phonography as a science, is based upon a phonetic analysis into their simple elements of the vocal sounds and

articulations which compose human speech, and as an art both the warp and woof of phonetic short-hand are made up by taking and using the simplest geometrical forms to represent these elements of speech. For instance, all geometrical figures, when analyzed, are found to contain but three elements, namely, a dot or X point, a straight line and a curved line. The first is defined as having neither length, breadth nor thickness, and therefore can be made by a mere touch of the pen or pencil. A straight line is the shortest distance between two points, and is next to the dot, the most facile character to write; and next after the straight line the curved line or section of a circle follows in readiness and facility of execution by the writer. It is by the skillful marshaling and active maneuvering of these three simple, geometrical elements that all the seemingly wonderful feats of word-catching and thought-recording effected by phonography are accomplished.

J. A. ROWLAND.

Washington, D. C.

HOW CAN WE KEEP THE BOYS ON THE FARM?

BY GEORGE E. WARING, JR.

THE question recurs periodically in all American agricultural writing, and it must come up almost constantly in the minds of thousands of farmers, who see their own, and their neighbors' children, deserting the occupation of their fathers, and seeking their fortunes and a pleasanter mode of living, in the towns. I am far from advocating for others, or even accepting for myself as a final solution, any new idea that occurs to me on this subject, but it has had a large share of my consideration for many years. Latterly there has grown in my mind a conviction, that one source of relief may be sought through the rather startling means of keeping everybody off of the farm. This idea has suggested itself from a somewhat careful examination of the life of the agricultural population of certain parts of Germany, where one rarely, if ever, sees a house or building of any kind outside of the villages, into which the farmers and their families, and their trades people, and mechanics, have congregated.

No one would be mad enough to suggest such a radical reform as the abandoning of the houses and barns now in use, and the substitution of newly-built villages. If this road is to be traveled at all, it must be by slow and easy stages. When farms are divided among sons, the old homestead may remain to one of them, and the others may assemble, with the new off-shoots of other families, at certain well selected centers, which will in time grow into comfortable communities, and take the place of the present scattered residences. That is, let all new houses be built in villages, and let the old ones die their natural death. Such community of living would, of course, not be suited to regions where the farms are very large, but in the older settled parts of the country, where from forty to eighty acres is getting to be a profitable holding, from thirty to fifty families might live in such a community, and none of them be more than a mile from their farms. To have only the dwelling house in the village, leaving the barns and stables on the farms, would be in every way objectionable. It is an essential condition of successful farm life, that the "chores" be near at hand, and, for this the stable, and tool-house, and all appurtenances must be close to the dwelling. But a single acre, or even much less than this, will furnish all the accommodation required, together with a vegetable garden.

So far as the farmer's family is concerned, his wife and his daughters, and his younger boys, the relief would be absolute, and the saving would be considerable. There would be no need of the "best carriage" for church and visiting, and the serious amount of time and horse labor now demanded for these purposes and for shopping, would be entirely saved. The economical advantages and disadvantages of the system suggested, weigh differently in different cases, and it is my purpose here only to suggest an idea that seems to me worthy of much consideration. The influences of this life on the plans and aspirations of the younger members of the family, seem to be very obvious and they are clearly demonstrated by the immemorial experience of countries where the custom has always prevailed. It is useless to tell a boy that the occupation of farming is the noblest of all, that it is the one that will the most surely secure him a comfortable support for himself and his family, and the one in which he will effect the greatest good to his country—and all that—boys do not take this view of their coming lives, and their ambition leads to other directions than nobleness of living, the securing of daily bread, and the doing of good to the public. They look for the enlightenment, sociability, intimate friendships, opportunity for displaying their modest merits of person, clothing, and attainments, which they believe (and

rightly) to belong more particularly to men who live among their kind. Their aspirations grow first of all out of the oft-stated fact that man is a social animal, and they so often waste their lives seeking even meager employment in towns and cities, because of the imperative attractions that towns and cities hold out to them, for other reasons than mere business ones. They want friends, they want evening entertainment, they want to know plenty of nice girls, and they want many other things that an isolated life withholds them from.

I know that it is not usual in writing for American farmers, to suggest any deficiency in intelligence, but if I may be permitted to speak plainly what we all know and feel, that broadening of the natural intelligence that comes only of frequent intercourse with many people, is, as a rule, impossible to a tired boy, who, after milking his cows and feeding his pigs, eats his supper and goes at once to bed, or who sits over a farm-house fire, repeating night after night the same sort of idle small talk with the same few boys and girls of his own neighborhood. American farm life is by no means altogether bad. It has very much to commend it to admiration, but it certainly does lack more than one element that is really necessary to a proper development of an intelligent boy. All who doubt this may, it seems to me, very readily satisfy themselves on the point by a simple consideration of the fact, that my text indicates, that as an almost universal rule, the sons of eastern farmers do not look forward to farm-life as one offering them the advantages that they most desire. The simple question of education alone is very vitally connected with the change here suggested. We are accustomed to regard our system of country common-schools as something that marks our superiority over the rest of the world, but I have had sufficient intercourse with American farm children, and with the children of German farm villages, to be obliged to confess that the instructions that ours receive are in no way comparable with theirs. The village is more attractive to the teacher, and secures a more competent person, and that brightening of the wits that children get in communication with each other adds immensely to the efficiency of the system.—*American Agriculturist*.

THE REVIVAL OF ANTIQUE JEWELRY.

In these days of discovery and research after truth, we find men as earnest in their endeavor to recover the lost art in jewel-making as are the men of science in delving into the past to attain a better knowledge of creation. The value of their discoveries may be trivial in importance, but the students are actuated by the same love of truth. From the earliest centuries there has been a desire in Italy to restore the ancient school of jewelry, which was destroyed after the fall of the Roman Empire. The perfection of art attained by the Etruscans and Greeks in the early years of Rome, their knowledge of chemical agents which they called to their assistance in joining pieces of gold hardly perceptible to the naked eye; their processes of melting, soldering and wire-drawing, have thus far baffled all attempts at discovery by modern artists. Their mysterious art being locked in the tomb of royalty, all hope of its restoration has lain in the careful study of the jewels occasionally unearthed from some ancient grave.

Signor Alessandro Castellani, in the October number of the *Penn Monthly*, gives some account of a new school of jewelry established at Rome, in which he has been the leading student and worker. "After years of uninterrupted research," he says he "succeeded in reviving at Rome the Italian and Greek classical jewelry, which, modeled after antique ornaments of the rarest workmanship, received the name of *Italian Archaeological Jewelry*." This school "aims at the perfect imitation of ancient mediæval works of art in gold and precious stones; each object being so executed as to show, by its style, to what epoch and nation it belongs." Although Signor Castellani has not attained all the cunning in the art of jewel-making possessed by the Etruscans and Greeks, he has by careful study of mosaic work, and the Merovingian enamels, which he closely copied in miniature, succeeded in securing the rich effects peculiar to this branch of the art. "Thus by examination and study of the reliques of the ancient inhabitants of Italy," he says, "we have at length been able to revive, both in design and workmanship, the best types of jewels according to the successive phases of the goldsmith's art in our country." The school has imitated the works of Christian and Byzantine origin; it has attempted also the restoration of the jewels of the Italian Revival, started by Benvenuto Cellini in the 15th century. Few jewels having survived this age, the school has found its models in the paintings of the time which gave personal

ornaments with "perfect exactness." Thus it has been able to reproduce them accurately in all respects.

"As ardent followers of art," writes Signor Castellani, "we do not think that our labor for the cultivation of a purer taste in jewelry by the revival of ancient forms, will be lost; and remembering the beautiful adaptation long since made of the philosopher's words

"They who hold lamps (of knowledge) will hand them on to others," we do not reserve every thing for ourselves, being fully satisfied in the thought that others will follow us, and progressing in the road we have chosen, will help to recall the attention and admiration of the modern world towards worthy objects."

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 26, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

SWEEPING ON.

IN rolls the tidal wave of Socialism. Its signs multiply. The AMERICAN SOCIALIST was started none too soon to chronicle its onward progress. New experiments in Communism, Association and Coöperation are springing up; and new publications, advocating the various phases of Socialism, are appearing. Noyes's "History of American Socialisms" is followed by "Nordhoff's Communistic Societies of the United States;" and the latter by Wright's "Principia of Social Science;" and this again by Albert Brisbane's "Theory of Social Organization,"—the most important translation from Fourier which has appeared in this country. Since the AMERICAN SOCIALIST was started *The Eclectic and Peacemaker, The Christian Socialist, The Labor Standard, The Coöperative Union*, and other papers—all devoted to some phase of Socialism, and all helping on the tidal wave—have entered the field of journalism. The Shakers print five thousand copies of their monthly periodical, and by lectures and other means are actively disseminating their peculiar views of Socialism; several smaller Communities have their monthly exponents; the Icarians have started a propaganda movement; the Brocton Community or the "Brotherhood of the New Life," as they prefer to call themselves, announce that they are prepared to set forth their principles both by a permanent literature and in serial publications. Nor is this statement by any means complete. The large metropolitan dailies are continually bringing the subject of Socialism to the attention of their thousands of readers, if in no other way by chronicling the successes of the coöperators. The *Phrenological Magazine* caters to the taste of its readers in a serial, picturing different phases of communal life; and even the *Popular Science Monthly* contains articles on such topics as the Enlarged Home, written by one of the contributors to the old *Harbinger*. Surely, it is too late to question the fact of the tidal wave: it is surging all around us:

"The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares"

It is a long time since a first-class sensational story involving the Oneida Community made the circuit of the newspapers, and it seems almost a pity to stop the last one at the very outset of its journey; but really the story started by the *New-York Dispatch* about a rich old libertine of Jersey City, who had had five mistresses and fifteen children, and willed considerable property and several girls to the Oneida Community, is evidently pure fiction. No such will has been admitted to probate in Jersey City, as stated by the *Dispatch*; and the whole story may as well be dropped unless the papers prefer what is sensational to what is true.

At the late meeting of the Southern section of the Wholesale Coöperative Society of England, held at London, under the presidency of Mr. THOMAS HUGHES Q. C., some very interesting points were brought up for discussion. Mr. E. O. GREENING read a paper on "The Claims of Labor in the Coöperative System," in which he defined what he considered the legitimate scope of the coöperative movement. His paper and the resulting remarks by the chairman and different delegates gives so clear an idea of the principles on which coöperation is based in England, that we make room in another column

for a considerable extract from the report of the conference. Two points should be particularly noted. The coöperators declare the principle that "labor has a right to share with capital and custom the profits arising both from distributive and productive coöperation;" and they are backward about adopting any new business which depends on a market outside their own membership. Their muscles are evidently balanced by a fair share of brains.

THE Springfield "Industrial Works" of Vermont continue to attract much attention, notwithstanding its mistakes and partial failure; and the letter we elsewhere print from its founder, on "How Unitary Homes may be Established" will be read with interest. Mr. Ellis is a man of marked ability as well as great enthusiasm, and plainly has some of the elements of a good leader. He is not too proud to acknowledge his blunders, and learn by them. He is sure to rise every time he falls. He is a practical worker, understanding every part of the business carried on at the Industrial Works, having himself invented much of its machinery. He wins and holds the confidence of his associates. He makes no claim to religion, but there is nothing intolerant in his unbelief, and such men are sometimes inspired without knowing it. We have at least reason to believe his main impulse is not a selfish one; and so we wish him success. Coöperation is not the final status of society, but it is certainly an advance on the selfishness of individualism, and may become an important preparatory school for the higher form of society.

MENTION was made in our last, of the conviction of one Downes, a member of the sect called "Peculiar People," for manslaughter, under the English statute requiring medical aid to be furnished to sick persons. The sentence of three months' imprisonment looks at first sight rather inconsistent, as the crime, if manslaughter, should have been punished with more severity, and if not, should not have been punished at all. The judge, however, was obliged to comply with the letter of the law, in pronouncing the prisoner deserving of punishment, while the fact that the man acted conscientiously induced him to make the sentence as light as the statute would allow. In England, the usual preliminary to dispensing with an unpopular statute is, to make the sentences under it so light, and convictions so difficult, as to practically abrogate the law itself; and this seems to be a case in point.

THE probable occupation of a part of Turkey by Russia, though not unexpected, creates quite a ripple of excitement in financial and diplomatic circles. Such a movement, on the part of Russia, must at no very distant date, result in the termination of the Servian war, unless it is prolonged by the interference of some of the European powers, as Turkey is in no condition to resist the advance of a Russian army. The threatened occupation of Bulgaria by Russian forces, though made ostensibly in the interest of humanity, to protect the Slavic inhabitants of Turkey from the atrocities of the Ottoman soldiers, is really a move on the part of Russia to obtain control of the maritime country along the Bosphorus and the eastern shore of the Black Sea. Russia is ambitious of becoming a great maritime power; but so long as her naval and shipping ports are confined to the Baltic and the Gulf of Finland, many of which are inaccessible in winter, this object can not be attained. By the treaty which followed the Crimean War, her navy was practically excluded from the Black Sea, only a small naval force being allowed in its waters. The possession of the country bordering on the Bosphorus, by Russia would, however, have the effect to abrogate this treaty, and would enable her to build up a large navy in southern waters, with easy access to the Mediterranean at all times. This has long been a favorite scheme with Russia, and she was only prevented from attaining her object twenty-five years ago by the determined resistance of England and France, resulting in the Crimean War. No such interference by any of the European powers is anticipated at present, as it is understood that Russia is acting on the strength of a secret arrangement with Austria and Germany, while France is in no condition to engage in another war, and England, though her present government would be willing to take up arms against Russia, if properly supported, will hardly be able to undertake such a contest single-handed, and with a large non-sympathizing population. According to all appearances, the days of the Moslem rule in Europe are numbered; and it is probable that England, instead of attempting to resist the advances of Russia, will occupy some part of Egypt, as a kind of balance to the prepon-

derance of Russia on the north. The control of the Isthmus of Suez has become of vital importance to England, since the completion of the Suez Canal, as the greater part of her communication with her Asiatic province now passes through this channel. To secure this, beyond a question, the possession of the territory at the mouths of the Nile is necessary. This country can not be attacked from the rear, and with her powerful navy in the Mediterranean waters, England would thus gain an almost impregnable hold on this important point. If the Servian rebellion should result in the downfall of the Ottoman power in Europe, and the occupation of Lower Egypt by England, we can not see that the balance of power would be greatly changed, or that the political situation would be altered for the worse.

A PART of the Stockholders of the Michigan Central R. R., 454 in number, have, through their attorney, addressed a remonstrance to the President of the Road, Mr. Sloan, against the further participation of the Road in the competition now existing in respect to freight between the East and the West. It is understood that if no notice is taken of this protest, it will be followed by legal proceedings to compel the officers of the road to abandon the present competition and revise the through tariff on a paying basis. As this road forms the western outlet to the Grand Trunk and Great Western of Canada, such a movement, if successful, will result in the withdrawing of these roads from competition for the western traffic so long as the freight tariff remains as at present. The eastern outlets of the Grand Trunk Railway are at Portland and at Boston, by means of the Vermont Central; and as the road is bankrupt and has no stockholders to satisfy, it is one of the most intractable of the competitors for the Western freight, though its mileage from the west to the seaboard is greater than any other. If this action on the part of the stockholders of the Michigan Central should ultimate in the withdrawal of that road and the Grand Trunk from the field as active competitors, it would be one of the best possible initiative measures to bring about a termination of the fight. The remaining roads would no doubt keep up the conflict for a time, but we think this step would be such a blow at existing competition, a cessation of hostilities would be the final result.

THE age and infirm health of the present Pope gives rise to considerable speculation as to his probable successor. The situation is of more than ordinary interest, owing to the consolidation of Italy under a central government, and the abolition of the Papal territorial dominion. One party advocates the election of the new Pope by the Roman clergy, instead of as heretofore, by the college of cardinals; while another proposes to remove the Papal residence to France, or some thoroughly orthodox nation. The proposal to intrust the election to the Roman clergy is virtually a movement to divest the Papacy of its character as an universal hierarchy, and to restore it to its primitive condition of a Roman Bishopric. It is not probable, however, that any practical consequences will result from this, and there is every reason to suppose that Cardinal Antonelli, or some less able member of the conclave will succeed Pius the Ninth.

THE ostrich is among the wild fauna which have been gradually disappearing before the extension of the area of cultivation, and naturalists have deplored its probable extinction at no very remote time in the future. It has recently been found, however, that the domestication of these birds is not only practicable, but exceedingly profitable financially; and that there is no longer any danger of the species becoming extinct. Ostrich farming in South Africa is now considered so eligible a business that large numbers of men are engaging in it. The eggs are hatched artificially, as well as in the natural way, in order the faster to increase the stock of birds; and a full grown bird will yield \$50 worth of feathers per annum, while its cost of keeping is comparatively small. So long as the present demand for ostrich feathers continues, there is little danger that the market will be over-stocked; and it seems not improbable that after a few years of domestication the ostrich may be transported, and take its place by the side of the hen, goose, turkey, and other barn-yard fowls.

WE read with considerable satisfaction the report of a recent suit at law tried in New-York city: A young lady was passing along Grand street in the evening when she was set upon and savagely bitten in the arm by a large Newfoundland dog belonging to a merchant there. She was disabled for some three months, and on recovering sued the owner of the dog, claiming \$2,500

damages. The policemen testified that the dog had bitten several other persons besides the plaintiff, and the jury returned a verdict in her favor for \$1,500. This makes that dog rather an expensive property, but we think the verdict was a sound one. There are too many dogs in this world. Some dogs are useful, but there are innumerable mongrel curs who serve no good purpose. It is said there are 150,000 dogs in the city of Paris alone. That is too many. Saying nothing about hydrophobia and other diseases, cross, savage dogs ought to be more carefully chained, if permitted to exist at all. The only excuse for their existence is that some men and women are so savage. It is reassuring to know that in the good time coming "dogs and sorcerers shall be without."

THE PLEASANT HILL SHAKERS.

Fine Street—Recent Fire—the Insurance Question—a Family of Swedes—Communism between Shaker Families, etc.

[Editorial Correspondence.]

Pleasant Hill, Mercer Co., Ky.

THE two Shaker Societies in Kentucky—South Union and Pleasant Hill—are about one-hundred and twenty-five miles apart in a straight line, and much farther by the usual lines of travel. In passing from one to the other it is but little out of the way to stop at Mammoth Cave and take a look at that under-world. If one does not care to lose more than half-a-day he can ride out to the Cave from Glasgow Junction or Cave City, and make the short route, seeing many of its most interesting features; and an additional day will enable him to make both the short and long route, and take his fill of wonders.

Pleasant Hill is rightly named; no Shaker Society is more pleasantly located, and no one has a finer street. The principal houses are of brick or stone, and those of the three central Families are in close proximity, giving the street a compact, village aspect quite in contrast with the straggling Shaker settlements sometimes seen. The dwellings are large, the rooms are spacious, with high ceilings, and every thing strikes the visitor, at first glance, as being on a rather grand scale.

A week before my arrival at Pleasant Hill a fire had destroyed seven buildings, mostly sheds, but including one barn 72 ft. by 40, and considerable grain and fodder, involving a total loss of ten or twelve thousand dollars. Sparks caught on seven other buildings, and a considerable part of the settlement might have been consumed had the wind continued in the northwest. The members accuse no one, but many have the impression that "an enemy did it." There was no insurance.

The Shakers have suffered so much from incendiarism that they are changing their policy, and in many places insure at least a part of their buildings. And of all people in the world it seems to me that Communists should take advantage of the principle of insurance—a principle based on the Communistic idea of "sharing one another's burdens." Or, as the *American Cyclopaedia* expresses it, "Insurance must be regarded as prominent among the many illustrations of that *tendency to association* which is at once the effect and cause of our advancing civilization. By means of insurance the resources of many are aggregated for the protection of each." If Communities were walled cities, entirely shut off from intercourse with surrounding society, or if there were no rogues in the world, they could well afford to run all risks and shoulder all losses from fire; but the case is widely different. Many of their buildings are of necessity unguarded; and they have more to fear from the evil-disposed than ordinary people. Most of the Communities have hirelings; and if one of them is offended at a reprimand or a discharge from service, and is sufficiently wicked, he may seek revenge, as many have done, in incendiarism. He knows when and where he can most safely and surely apply the torch. The same is true of those who have left a Community or been expelled from it under circumstances that excited bitterness and enmity. Then the interests involved are so much greater in a Community than in a common family that all possible care should be taken, not only to avoid fires through the carelessness of the members, but to avoid the disastrous consequences which might result from the fires of the wicked. Within a few years the Shakers have suffered great losses from fire, mainly of incendiary origin, at Watervliet and New Lebanon, South Union and Pleasant Hill; the Bethel Community in Missouri has had its mills and other buildings destroyed; the Oneida Community has lost by fire a store, a preserving factory and two tenant-houses; the Brocton Community had an eating-house burned at the railroad station a year or two since; a spark from a stove-pipe brought the famous Brook-

Farm Community to an untimely end; the North American Phalanx, the last, longest-lived, and in some respects most promising of all the Phalanxes, lost all heart when it saw its mills and shops disappear in flame and smoke, and was soon after numbered with the dead; and it was a fire that a year and a-half ago, in the words of Mr. Ellis, its founder, "completely wiped out the paid-up capital" of the Springfield Industrial Works. The time may soon come when Communities will be so numerous that the most economical way of protecting themselves against such losses will be by mutual insurance; but in the mean time common prudence would seem to require that they should avail themselves of such protection as is offered by sound insurance companies, at least so far as to insure their barns, shops, and such other buildings as are not at all times under their own personal inspection.

The Pleasant Hill Society had fifty years ago four hundred and ninety members; only two Societies—New Lebanon, N. Y., and Union Village, Ohio—had a larger membership. It has now about one-half its highest membership—nearly two-thirds being females. I saw few children. The leaders are men of very mature years. The preacher, who seemed to be also an active business man, is Elder Dunlavy, son of John Dunlavy, author of the "Manifesto"—one of the most elaborate and profound works of Shakerism. That such a book should maintain its popularity among the Shakers for sixty years is one of the greatest proofs that could be sought of their deep, earnest, religious character. You could not hire mere worldlings to read through its five hundred pages on such abstruse subjects as, "God in a Compendious view of his Attributes," "On the Being of God," "Of the Nature of God's Decrees," etc. The "Manifesto" was written here, and first printed here in 1818.

The Pleasant Hill Society is peculiar in having one family in which Swedes predominate. There was considerable intercourse between the Swedish Community at Bishop Hill, Illinois, and the Kentucky Shakers, the Swedes visiting Pleasant Hill, and the Shakers visiting Bishop Hill; and it resulted in some conversions among the Swedes to the doctrine of celibacy. Olson himself was at one time inclined to favor it, and some of the Bishop Hill colony became actual members of the Shaker Society. Among other converts was a Doctor Bloomberg—a man of ability and intelligence, who gained influence among the Shakers, and succeeded in persuading them to try the experiment of a Swedish Family. Two companies were imported for this purpose at the expense of the Society mainly. Of the first company of seventeen there are three remaining, and of the second company of thirty-seven there are seven—ten in all, I was told. The experiment is regarded as on the whole a failure. The Swedish Family, as it is called, has Dr. Bloomberg for its first Elder, and another Swede, who speaks English with much difficulty, for the second Elder. This Family is at some distance from the central Families in a southwest direction, and furnishes a strong contrast with them in respect to externals. Its houses and shops and barns are, with perhaps a single exception, old and poor, and nothing looks thrifty.

A fifth family is located in a northeasterly direction; and here, too, the buildings are inferior to those of the three central Families, but still greatly superior to those of the Swedish Family. On my way thither I met a little Shaker boy, singing with much spirit, as he marched along,

"Climbing up Zion;"

and these words I heard quite in the distance. Here I found John Gray, a veteran Socialist. Though about seventy years of age, he is full of enthusiasm for "the good time coming." His life has been an eventful one. Owen, I think, first made him a Communist in England, and after he came to this country he spent five years in Shaker Societies before he entered the North American Phalanx in 1851. After that broke up he went to a Shaker Society; then carried on business for himself, but never could be contented except in a Community; and so several years since rejoined the Shakers at Pleasant Hill, where he is, I judge, both contented and useful. He is one of the best illustrations I have met of that large class of persons in this country who have tried repeatedly both communistic and isolated life. No matter how much fault they may find with the particular Communities they have lived in, they are, almost to a man, zealous advocates of Communism.

I have contrasted the three central Families at Pleasant Hill with the Receiving Family and the Swedish Family in respect to externals. There is one other feature in respect to which the Central Families contrast favorably, not only with the other Families of this Society, but

with nearly or quite all Shaker Families. They have their property in common. It is singular that people who hold so strongly to Communism as the Shakers do, should yet limit their Communism of property to single Families, as is the general rule. One would suppose that at least the property of one Society, whether composed of one or ten Families, would be considered the common property of that Society. The Shakers themselves will say the property is more easily managed thus divided, and that in case of great loss by one Family, the others help bear the burden. Thus I was told that a single family contributed \$3,000 toward the new dwelling of the Church Family at New Lebanon; and I have understood that the expense of publishing the organ of the Shakers is shared by all the Societies. Still it is obvious that the present arrangement may favor a sort of Family selfishness, which would be excluded were the property of all the Societies considered as common property.

This is the far-famed blue-grass region of Kentucky—one of the best grazing regions of the entire country. The Shakers own something over four thousand acres in a solid body; and when I said to one of the Elders that a neighboring farmer, with whom I rode several miles in the stage coach, had boasted of owning the best farm in the State, he quickly replied, "His land is no better than ours," which is probably true. But their working force is so reduced that they rent considerable of their land, and still have to rely mainly on hired help to carry on the rest. Formerly they had important manufactures; but at present their shops do not show great signs of activity. They, however, preserve fruit, and make many brooms, raising the broom-corn themselves.

I attended meeting at Pleasant Hill. There were present about forty males and sixty females. The exercises were of the same general character as at the meetings of other Societies I have visited, and which I have already described at some length in the *SOCIALIST*. They were, however, less interesting and impressive than at Canterbury, New Hampshire, from the fact that a single person, Elder Dunlavy, did all the talking. In a Community, where old forms of worship are thrown aside, great freedom of utterance should be encouraged on the part of the members generally, and must be in order to insure that free flow of the good spirit which makes one feel that "it is good to be there." W. A. H.

INTERNATIONAL CO-OPERATION.

American Headquarters, Louisville, Ky.

ASSUMING that some kind of Communism is to be the ultimate form of society, the question arises, What is the transitional state from individualism to Communism? Men are not going to step directly from the one condition to the other. They must have at least a bridge to take them from things as they are to things as they should be. This bridge—this transitional form of society—what can it be save coöperation? for, so far as coöperation is a departure from individualism, it is a departure in the direction of the more perfect condition of Communism. If people choose to stop in the transitional form of society, their circumstances may still be greatly improved from what they were in individualism. They may enjoy many of the economies and advantages of which they would be deprived in individualism. Simple coöperation may have its large factories and large farms, common laundries and bakeries, and unitary homes. Even C. W. F., the sharp critic, acknowledges that coöperation "may be the first step in the right direction." If it is, then those who are preparing to make it should be encouraged, and not frightened and turned aside by predictions of almost certain failure. Fortunately, facts are not all on the side of the croakers. Coöperation, in spite of its many failures, can boast a little; but that is no object of the present communication.

It appears that the English coöperators have reached a stage of success in which they are practically capitalists, and are looking about for advantageous investment; and among other schemes which have received their approval is that of the Mississippi Valley Trading Company, "organized for Anglo-American Commerce on the principles of Rochdale Coöperation, and for direct trade with the immense valley drained by the Mississippi river." Its articles of association were registered as incorporated in London, April 15, 1875, having first received the approbation of the Coöperative Congress, which also appointed a provisional directory of twenty-one persons, and chose a deputation of leading members of the English Coöperative Union, to accompany Dr. Worrall (the leading mind in the movement) to the United States for the purpose of organizing the Ameri-

can branch of the International Company. This deputation was received with great favor, especially in States bordering the Mississippi; but the scheme itself, in its two-fold character, is scarcely yet comprehended by the masses; and it is too early to say aught of its success. The scheme is, however, one of great magnitude, and is strongly backed by English capital. It has, too, in the Managing Director of the American branch of the Company, Dr. Thos. D. Worrall, a man of great ability, and unbounded zeal. An Englishman by birth, he has lived twenty-three years in this country; and commenced the present movement when serving as a member of the Louisiana Legislature in 1872. Part of 1873 and 1874 he spent in England advocating his scheme, and in securing the practical coöperation we have described. It is claimed—

1. That the scheme is "essentially and purely coöperative, applying to international commerce the same principles which carried the Rochdale weavers from humble beginnings to their present wealth and power."
2. That it is "controlled by men of enlarged minds, not governed by sectional and selfish considerations."
3. That "it is of the highest importance to the whole mercantile class."
4. That its cheapness of importation will tend to increase consumption, by enabling farmers to purchase more freely.

5. That it will be of great benefit to coöperative stores who make their purchases through the Trading Company.

6. That "it is not hostile to American manufacturers nor actuated by any jealous sentiments."

7. That it will bring success to the coöperative principle in this country by securing united action, instead of "organizing imperfect coöperative societies, all isolated from each other, and following some bastard variation from the Rochdale plan."

To show something how the scheme will work practically:

"The American coöperator, society, planter, or merchant, needing anything produced in Great Britain, sends an order through the Company for the goods required, and the company, by its extensive ramifications in that country, promptly procures each article from the maker at first cost, which, with the necessary cost of the agency and freight added, is delivered in this country, unencumbered by the profits of the New-York jobber, the agent, the British factors, and others through whose hands the article usually passes."

"On the other hand, the American producer who seeks an English market for his flour, grain, cotton, tobacco, leather, meat, cheese, lumber, or manufactured articles, finds in the Company, by its American branch, a factor ready to make advances or else to purchase for cash articles for which a market is already secured—the English coöperators being sufficiently numerous to take a cargo without delay, even if the general market were not appealed to."

The projectors expect to draw the Individual Sovereigns, the Grangers, and all the separate orders of Coöperators into one grand Coöperative Union. They publish a monthly paper, the *Coöperative Journal of Progress*, edited by Dr. J. R. Buchanan, widely known as a deep thinker and able writer, and will spare no efforts to make the movement a thorough success. But it will encounter, and already anticipates, the opposition and jealousy of the large eastern cities, which now control the trade and commerce which the newly-organized Trading Company seeks to divert into a new and more direct channel.

I met Dr. Worrall at Evansville, Indiana, while on one of his lecturing and coöperative-club organizing tours; and though he failed to persuade me that his International Coöperative plan will achieve in a few years the marvels he predicts, I gained a firm conviction that the Mississippi Valley Trading Company has chosen the right man for its Managing Director. W. A. H.

HEROISM doesn't pay in this age of the world, at least in England; for this seems to be the *morale* of a case lately brought before a magistrate at Woodbridge. Jones was drying himself after his morning bath, being at the time *in puris naturalibus*, when he heard screams as of one in distress. Peeping from the door of his bathing machine he saw what he thought was a human being overwhelmed by the waves, and in imminent and deadly peril. Jones was brave and a good swimmer; and forgetting his primitive condition, and the proprieties connected therewith, he incontinently rushed to the rescue of a fellow-creature in distress. A moment of vigorous exertion and the truth dawned upon Jones that the object of his solicitude was not a human being at all, but only its outer environment, or integument, being a cast off bathing suit, partly inflated with air, and

looking at a little distance as if tenanted by its wonted inhabitant. Jones seized the delusive garment, and hastened to his ark of refuge; but alas for Jones! his movements had been witnessed by a virtuous London attorney, who recollected an act of parliament prohibiting such improper proceedings, and who proceeded at once to summon him before a magistrate to answer for his infraction of the statute against indecent exposure. Jones was found guilty and invited to pay a fine of five pounds, which he declined to do, and was thereupon committed to durance vile, as the reward of his chivalric endeavor.

TRANSCENDENTALISM IN NEW ENGLAND.*

I.

THE first half of the nineteenth century was a wonderful time in New England history. The two last decades thereof especially were the pregnant years of the century. Overshadowing influences from invisible realms were at work. Religious revivals swept over the land. Spiritual fervor burned in the hearts of men. The old dreams of a millennium were revived. The undying hope of a kingdom of God in this world seemed hastening to a realization. The swift activities of the American nature, touched, as it were, by unseen fingers, burst forth into thousand-fold birth. In religion men were to be redeemed from all sin, and the world was to be converted. The missionary spirit was active in all believing hearts. In social life society was to be regenerated. Old forms were to be cast aside: Home was to be enlarged into the Community or the Phalanx. Human brotherhood was to be recognized, lived for, actualized. Slavery was to be abolished. Woman was to be emancipated, enfranchised. Every thing was to be reformed. Intellectual activity took on new life, and education was invested with a fresh grandeur and importance. The newspaper was developed, and mechanical skill, seizing the potent agencies of steam and electricity, advanced to the conquest of the material world. Modern Spiritualism was born, and the veil of ages that has hung between the visible and invisible worlds seemed ready to be rent in twain. If the Iliad of those days were written the conquest of Troy would be eclipsed, Homer would be outsung.

In those days came Transcendentalism. The story of its origin, its life, its character and career this book attempts to tell. The subject is unique, vital, magnetic. It appeals to every one interested in the development of American intellectual, social and spiritual life.

The book treats of the Transcendental Philosophy, and of Transcendentalism. The first is an intellectual theory; the second was a spiritual afflatus and a practical life. The first originated in Europe. The second was born in New England.

Transcendental philosophy had its birth in Germany, and Immanuel Kant was its father. It came as the result of a reaction against the sensational philosophy of Locke as presented in his celebrated "Essay on the Human Understanding," and of Hume's use of that system in the interest of skepticism. Locke's system held sway in Europe for a hundred years. It denied the existence of innate ideas in the human mind, and derived all knowledge from the experience of the senses. A hundred years of conflict between this system and that of the old idealists, showed that both were inadequate, and that a new and independent study of the human mind was demanded. To this task Immanuel Kant addressed himself, and the result was the "Critique of Pure Reason" and the Transcendental Philosophy.

Kant was born in Königsberg, Prussia, in 1724, and died there in 1804. "His life was rigorously devoted to philosophy. He inherited from his parents a love of truth, a respect for moral worth, and an intellectual integrity which his precursor in England did not more than match. He was a master in the sciences, a proficient in languages, a man cultivated in literature, a severe student of the German type, whose long, calm, peaceful years were spent in meditation, lecturing and writing. He was distinguished as a mathematician before he was heard of as a philosopher, having predicted the existence of the planet Uranus before Herschel discovered it. He was forty-five years old when these trained powers were brought to bear on the study of the human mind. He was fifty-seven when the meditation was ended. His book, the 'Critique of Pure Reason,' was the result of twelve years of such thinking as his genius and training made him capable of." The first edition of this work was published in 1781, about ninety

*"TRANSCENDENTALISM IN NEW ENGLAND. A HISTORY." By Octavius Brooks Frothingham. New-York, 1876. G. P. Putnam's Sons.

years after the first publication of Locke's great essay.

Kant's work is described by Mr. Frothingham in the following sketch:

"Let us follow the initial steps of Kant's analysis. Mind and Universe—Subject and Object—Ego and non-Ego—stand opposite one another, front to front. Mind is conscious only of its own operations: the subject alone considers. The first fact noted is, that the subject is sensitive to impressions made by outward things, and is receptive of them. Dwelling on this fact, we discover that while the impressions are many in number, and of great variety, they all, whatever their character, fall within certain inflexible and unalterable conditions—those of space and time—which must therefore be regarded as preestablished forms of sensibility. 'Time is no empirical conception, which can be deduced from experience. Time is a necessary representation which lies at the foundation of all intuitions. Time is given *a priori*. In it alone is any reality or phenomena possible. These disappear, but it cannot be annihilated.' So of space. 'Space is an intuition met with in us *a priori*, antecedent to any perception of objects, a pure, not an empirical intuition.' These two forms of sensibility, inherent and invariable, to which all experiences are subject, are primeval facts of consciousness.

"The materials furnished by sensibility are taken up by the understanding, which classifies, interprets, judges, compares, reduces to unity, eliminates, converts, and thus fashions sensations into conceptions, transmutes impressions into thoughts. Here fresh processes of analysis are employed in classifying judgments, and determining their conditions. All judgments, it is found, must conform to one of four invariable conditions. I. Quantity, which may be subdivided into unity, plurality and totality: the one, the many, the whole. II. Quality, which is divisible as reality, negation and limitation: something, nothing, and the more or less. III. Relation, which also comprises three heads: substance and accident, cause and effect, reciprocity, or action and reaction. IV. Modality, which embraces the possible and the impossible, the existent and the non-existent, the necessary and the contingent. These categories, as they were called, after the terminology of Aristotle, were supposed to exhaust the forms of conception.

"Having thus arrived at conceptions, thoughts, judgments, another faculty comes in to classify the conceptions, link the thoughts together, reduce the judgments to general laws, draw inferences, fix conclusions, proceed from the particular to the general, recede from the general to the particular, mount from the conditioned to the unconditioned, till it arrives at ultimate principles. This faculty is Reason—the supreme faculty, above sensibility, above understanding. Reason gives the final generalization, the idea of a universe comprehending the infinitude of details presented by the senses, and the worlds of knowledge shaped by the understanding; the idea of a personality embracing the infinite complexities of feeling, and gathering under one dominion the realms of consciousness; the idea of a supreme unity combining in itself both the other ideas; the absolute perfection, the infinite and eternal One, which men describe by the word God.

"Here the thinker rested. His search could be carried no further. He had, as he believed, established the independent dominion of the mind, had mapped out its confines, had surveyed its surface; he had confronted the idealist with the reality of an external world; he had confronted the skeptic with laws of mind that were independent of experience; and having done so much he was satisfied and refused to move an inch beyond the ground he occupied. To those who applied to him for a system of positive doctrines, or for ground on which a system of positive doctrines could be erected, he declined to give aid. The mind, he said, can not go out of itself, cannot transgress its own limits. It has no faculty by which it perceives things as they are; no vision to behold objects corresponding to its ideas; no power to bridge over the gulf between its own consciousness and a world of realities existing apart from it.

"The publication of Kant's great work did not put an end to the wars of philosophy. On the contrary, they raged about it more furiously than ever. No sooner was the significance of the 'Critique of Pure Reason' apprehended, than a storm of controversy betrayed the fact that even the friends of the new teacher were less content than he was to be shut up in their own minds. The skeptics seized on the skeptical bearings of the new analysis, and proceeded to build their castle from the materials it furnished; the idealists took advantage of the positions gained by the last champion, and pushed their lines forward in the direction of transcendental conquest."

It is hardly just to say, as in the above extract, that Kant rested entirely from his labors when the "Critique of Pure Reason" was finished, and refused to attempt any further solution of the problems of man's relations to God and the spiritual world. That work was followed by two other important ones: a criticism of the "Practical Reason," and "Religion within the Bounds of Pure Reason," in which he took up the unsolved problems, and in the sphere of the will, which he calls the "Practical Reason," tried to reach a sure basis for the ideas of God and immortality. These works, however, have never had an influence and circulation equal to the "Critique of Pure Reason," and were of secondary importance in the development of the transcendental philosophy.

The first and most important step in pure transcendentalism, after Kant, was taken by Frederick Henry Jacobi, who was born at Düsseldorf in 1743. Of him Mr. Frothingham gives account as follows:

"He was a man well educated in philosophy, with a keen interest in the study of it, though not a philosopher by profession, nor a systematic writer on metaphysical subjects. His position was that of a civilian who devoted the larger part of his time to the duties of a public office under the Government. His writings consist mainly of letters, treatises on special points of metaphysical inquiry, and articles in the philosophical journals. His official position gave repute to the productions of his pen, and the circumstance of his being not an amateur precisely, but a devotee of philosophy

for the love of it, and not as a professional business, imparted to his speculation the freshness of personal feeling. His ardent temperament, averse to skepticism and touched with a mystical enthusiasm, rebelled against the formal and deadly precision of the analytical method, and sought a way out from the intellectual bleakness of the Kantian metaphysics into the sunshine and air of the living spiritual world. The critics busied themselves with mining and sapping the foundations of consciousness, as laid by the philosopher of Königsberg, who, they complained, had been too easy in conceding the necessity of an outward world. Jacobi accepted with gratitude the intellectual basis afforded, and proceeded to erect thereupon his observatory for studying the heavens. Though not the originator of the 'Faith Philosophy,' as it was called, he became the finisher and the best known expositor of it. 'Since the time of Aristotle,' he said, 'it has been the effort of philosophical schools to rank direct and immediate knowledge below mediate and indirect; to subordinate the capacity for original perception to the capacity for reflection on abstract ideas; to make intuition secondary to understanding; the sense of essential things to definitions. Nothing is accepted that does not admit of being proved by formal and logical process, so that, at last, the result is looked for there and there only. The validity of intuition is disallowed.'

"Jacobi's polemics were directed, therefore, against the systems of Spinoza, Leibnitz, Wolff—in a word against all systems that led to skepticism and dogmatism; and his positive efforts were employed in constructing a system of faith. His keyword was 'Faith,' by which he meant intuition, the power of gazing immediately on essential truth; an intellectual faculty which he finally called Reason, by which supersensual objects become visible, as material objects become visible to the physical life; an inward sense, a spiritual eye 'that gives evidence of things not seen, and substance to things hoped for; a faculty of vision to which truths respecting God, Providences, Immortality, Freedom, the Moral law, are palpably disclosed. Kant had pronounced it impossible to prove that the transcendental idea had a corresponding reality as objective being. Jacobi declared that no such proof was needed; that the reality was necessarily assumed. Kant had denied the existence of any faculty that could guarantee the existence of either a sensual or a supersensual world. Jacobi was above all else certain that such a faculty there was, that it was altogether trustworthy, and that it actually furnished material for religious hope and spiritual life; the only possible material he went on to say; for without this capacity of intuition philosophy could be, in his judgment, nothing but an insubstantial fabric, a castle in the air, a thing of definitions and terminologies, a shifting body of hot and cold vapor.

"This, it will be observed, seemed a legitimate consequence of Kant's method. Kant had admitted the subjective reality of sensible impressions, and had claimed a similar reality for our mental images of supersensible things. He allowed the validity as conceptions, the practical validity of the ideas God, Duty, Immortality. Jacobi contended that having gone so far, it was lawful if not compulsory to go farther; that the subjective reality implied an objective reality; that the practical inference was as valid as any logical inference could be; and that through the intuition of reason the mind was placed again in a living universe of divine realities."

In Germany after Jacobi, came Fichte and Schelling, and then Hegel. If from Jacobi transcendental philosophy received an impulse toward mysticism and faith, from Fichte it received another impulse toward heroism. Fichte was content with limits of the Kantian system, and he enforced them rigorously. The mind and character of Fichte win respect for their greatness and heroic elements, whatever may have been the defects of his theories. He had wonderful energy and eloquence. His words stir one like the sound of a trumpet. Carlyle said of him nearly fifty years ago, in the *Edinburgh Review*: "We state Fichte's character, as it is known and admitted by men of all parties among the Germans, when we say that so robust an intellect, a soul so calm, so lofty, massive, and immovable, has not mingled in philosophical discussion since the time of Luther. Fichte's opinions may be true or false; but his character as a thinker can be slightly valued only by such as know it ill; and as a man approved by action and suffering, in his life and in his death, he ranks with a class of men who were common only in better ages than ours."

"Fichte's short treatises, all marked by intellectual power, some by glowing eloquence, carried his thoughts beyond the philosophical circle and spread his leading principles far beyond the usual speculative lines. 'The Destination of Man,' 'The Vocation of the Scholar,' 'The Nature of the Scholar,' 'The Vocation of Man,' 'The Characteristics of the Present Age,' 'The Way towards the Blessed Life,' were translated into English, published in 'The Catholic Series' of John Chapman, and extensively read. The English reviewers helped to make the author and his ideas known to many readers."

The best result of the new philosophy, and of the writings of Kant, Jacobi, Fichte, and their disciples and successors was, not that they enunciated the final truth in regard to man, his mind and his relations, but that they summoned attention to the study of his interior nature and its capacities and limitations, to a world that transcends the sphere of the outward sense, and created a new demand that the perfect, scientific truth should be sought and if possible found.

The new philosophy had a wide-spread, profound and permanent effect on Germany and its literature. It penetrated into France and was adopted and expounded by the eloquent and eclectic Cousin. It was introduced into England by Coleridge and Carlyle and permeated the poetry of Wordsworth and his school. It was

in the atmosphere of the new century. These lines of Wordsworth describe the experience of thousands upon whom the light of the new spiritual and intellectual day had dawned:

"For I have learned
To look on nature, not as in the hour
Of thoughtless youth, but hearing oftentimes
The still sad music of humanity,
Nor harsh, nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things."

Coleridge went to Germany, and studied its new literature and its transcendental philosophy, and on his return became their eloquent and fascinating champion and expounder. Carlyle also in those days was a high-priest in the same sanctuary. In 1827, in the *Edinburgh Review* he introduced the transcendental philosophy and thinkers to the English-speaking world in a most unique and striking article, on the "State of German Literature" and for years afterward his pen was much in the service of German literature and philosophy. He translated, reviewed and popularized. His own original writings were full of the transcendental fire. The writings of Coleridge, Carlyle and Wordsworth, passed to the New World, and were even more popular and widely read here than in England. They gained here, especially in New England, their most appreciative audience. Their agency was potent in preparing the way for New England Transcendentalism. Other and even more direct influences were at work. New England scholars began to study German, and to read Jacobi and Fichte, and to these two, says Mr. Frothingham, New England Transcendentalism was the largest debtor.

SCIENTIFIC ITEMS.

—MR. THOMAS MEEHAN, an American botanist, has called attention to the action of the nightly closing of flowers in causing fertilization. In many cases fertilization would generally fail were it not for the nocturnal closing or the daily drooping of the flower. The change of position brings the pollen upon the stigmas in a way to insure fertilization. Mr. Meehan thinks that the agency of insects in causing fertilization and consequently the importance of cross-fertilization has been somewhat exaggerated. *Nature* after noting some of Mr. Meehan's observations says: "in view of these examples, nature cannot 'abhor' in-and-in breeding, and it can hardly be that color, fragrance and honeyed secretion in flowers have been developed solely to secure cross-fertilization."

—SINCE the great weight of Leverrier's name has been given to the theory of the intra-mercurial planets a large number of observations of circular black disks on the surface of the sun made during many years past are now coming to light. Unfortunately many of these observations were made by amateurs who, being diffident about bringing forward their discoveries, neglected to take accurate measurement of the position and rate of movement of the spots and in one or two of the most valuable instances the exact date has been irretrievably lost. In 1847 the same spot was probably seen by two independent observers at the same hour, both of whom neglected to call attention to the subject and therefore the exact date is now unknown. It should be remembered that the only possibility of observing these planets is during the rare occurrence of a total eclipse of the sun when attention is likely to be concentrated on the sun, and at the time of their transit across the sun's disk. The coincidence of the ascending or descending nodes with the earth's direction from the sun is a varying circumstance which it is quite difficult to reduce to order. Hence some of the disappointment produced by the failure to observe a transit on the 2nd and 3d, 9th and 10th of this month—the dates assigned by Leverrier—is ill-founded; for it would be strange if, with the confused data in his possession he could have predicted the exact position of the line of nodes at any particular revolution. The planet may have passed the sun at either of these dates, but going either above or below it was of course invisible. The case is quite different from pointing out the probable position of a planet in a dark sky where some latitude can be allowed for search. In this case the only space for observation is a circle represented by the sun's disk. To predict that the planet should cross this circle requires not only a knowledge of its place in its orbit, but the inclination of that orbit and the exact places at which it cuts the plane of the ecliptic in any given time. It would indeed be a miraculous triumph of mathematical skill should this search prove at once successful. As it is, astronomers will not be discouraged because the transit does not take place at the time indicated by theory, but will continue their chance observations until the motion of the nodes can be approximately ascertained when predictions as to transits can be ventured upon with some prospect of success.

SUMMARY OF NEWS.

HOME.

Mr. Francis P. Blair, a well known political editor, the father of Gen. Frank P. Blair, and Montgomery Blair, died in the eighty-fifth year of his age at Silver Springs, Md., on the 18th.

The arctic whaling fleet has met with disaster near Behrings Straits. Twelve of the vessels had to be abandoned, as they were so surrounded by ice that escape was impossible. The loss on the vessels alone is estimated at \$442,000.

The Centennial Commission have made a final decision to close the Exhibition on the 10th of November. But the grounds will be kept open at the regular admission fee, for a week after, to enable exhibitors to dispose of unsold goods.

The price of coal at the recent sale of the Pennsylvania Coal Company, was about 15 per cent. higher than at the September sales. The advance is due, partly to the reduced production and limited amount of coal offered for sale, and partly to the increased demand of consumers, who did not buy their supplies early in the season, owing to the uncertainty of the then ruling prices.

The first conversation known to have been conducted by word of mouth over a telegraph wire, took place between Prof. A. Graham Bell at Boston, and Thomas A. Watson at Cambridgeport, a distance of two miles, on the wire of the Walworth Manufacturing Company. The regular batteries were removed and another of carbon elements put in its place. At first the conversation was quite low and indistinct but gradually became loud, and the comparison of the notes taken of the conversation at the different points, proves the successful operation of Prof. Bell's invention.

A project is at present on foot at Philadelphia, to establish a permanent and continuous exhibition, for which purpose the plan is to retain the Main Building of the Centennial Exhibition. At a meeting of the board of Finance, Park Commissioners, and Centennial Commission, the projectors of the enterprise proposed to induce a large number of the present exhibitors to keep up a permanent display of their goods, they to be allowed to use the exhibits as samples to sell by, but they would not be permitted to sell the articles that are on exhibition. These are the conditions of the Centennial Exhibition. The planners of the scheme are quite sanguine of its success, as many of the private parties, and some of the Governments have expressed their willingness to become permanent exhibitors.

FOREIGN.

The persecution of Protestants still continues in Spain. The Bishop of Minorca has instructed all teachers of primary schools to refuse to allow sons of Protestants or other dissenters to attend. The effect of the new government of Spain so far tends to narrowness and oppression of the Liberals of the country, one of the organs of which, the *La Tribuna* has been suspended for six months, in consequence of publishing an article by Señor Castelar.

Within the past week, the prospects of a war between Russia and Turkey have greatly increased. Russia desires, according to late reports, the complete independence of Servia, the enlargement and independence of Montenegro by addition of territory and the port of Spissia, and the power of political and administrative self-government to Bulgaria, Bosnia, and Herzegovina. Russia also desires the restoration to herself of that part of Bessarabia, taken from her in 1856, and the freedom of the Dardanelles. If the present attitude of the European powers continues, the war will be between Turkey and Russia only, as it is generally understood that Prussia, Austria and Russia are acting in unison, and at a recent meeting of the British Cabinet, it was decided that, as yet, there was no reason for interfering in the contest, though they hold themselves ready to protect their own interests, if their Eastern possessions are in any way threatened. This being the case France and Italy will not break their neutrality. Reports from Greece indicate their intention to take advantage of the expected war, the Chamber of Deputies having proposed to call out a force of 60,000 troops, and ask for a credit of 50,000,000 *drachmas* with liberty to contract a loan of 10,000,000 more, and the Government, it is said, will accede to the proposals. The effect of increased liabilities of war on the stock market, has been to lower the value of all European Government securities. Unless Turkey accepts the six weeks' armistice proposed by Russia, war is expected to commence soon. The Russian Government has made arrangements with the Roumanian railroad companies, to transport troops at the rate of 25,000 per day.

Although the British Cabinet has given out that England will not as yet take part in the threatened war between Russia and Turkey, it is rumored that the Cabinet has resolved, in case of the invasion of Turkey by the Russians, to occupy Constantinople with 30,000 troops and transfer the naval force now at Besika Bay to the Golden Horn. To provide for carrying out this plan, troops will be immediately transported to Malta, where the English Government has large quantities of provisions and military stores. Major-General Sir Charles William Dunbar Staveland has been appointed commander of the English troops in the East.

The reports of the probability of war between Russia and Turkey, on the 18th inst. produced great excitement in produce trade of Chicago. The Board of Trade was crowded and prices made a sharp advance. The price of the great staple, wheat, fluctuated from \$1.11½ to \$1.18, "seller November," and large quantities were sold. The Gold Exchange of New-York was also affected, the price of gold advancing from \$1.09½, the closing price of the previous evening, to \$1.13½, but afterwards settling to \$1.11½ has since declined to \$1.09½.

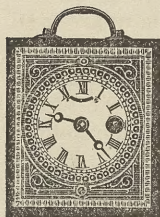
The Cotton Spinner's and Manufacturers Association of Northern and North-eastern Lancashire, England, have given notice that they will not be bound any longer by the present plan of regulating their wages. The mill owners consequently refuse to continue operations, and give notice that the mills will be closed on the 23d of November. The mill owners are willing to discuss the present arrangement with the workmen, and make any necessary reforms in management, but decline to accept any scheme which will increase the present scale of wages. Unless an understanding is arrived at between the mill owners and their employes, 80,000 workmen, many of whom have families, will be thrown out of employment.

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